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THE SPIRIT OF THE LORD THE BUILDER OF HIS SPIRITUAL TEMPLE.

*"Not by might, nor by power, but by my Spirit, saith the Lord of
hosts."—Zechariah iv. 6.*

THIS was spoken by the angel of the Lord, concerning the building of the second temple. It is the explanation of a vision, which was seen by the prophet Zechariah, the object of which was, to show him, and through him, to make known to the people, a truth, which it was of great importance that they should clearly understand, and deeply feel; viz. that while they must, themselves, make strenuous and persevering exertions, to build the temple; their dependence for success must be placed, not upon themselves, or upon creatures, but upon the Spirit of the Lord. This is a truth of universal application, with regard to every good work; and of fundamental importance to all people. For this reason, God takes a variety of ways to make it known, and to impress it upon the hearts of men. And for this same reason, I invite your attention to it at this time.

The angel of the Lord came to the prophet, and awaked him, as a man is awakened out of his sleep, and said to him, What seest thou? He looked, and lo, a candlestick, all of gold; with a bowl upon the top of it, and seven lamps thereon. He saw also, two olive trees, one on each side; and two olive branches, one from each tree, hanging over the bowl. These branches were emptying oil out of themselves, into the bowl. And from this bowl, it was carried, by seven pipes,

to the seven lamps, which were burning, with distinguished lustre, upon the top of the candlestick. *Here was an emblem of the reality, the necessity, and the consistency of Divine and human agency, in the furnishing of the light of life, to this dark and ruined world.*

The prophet, not understanding the meaning of the vision, was astonished ; and said, What are these, my Lord ? The angel answered, Knowest thou not what these be ? He said, No, my Lord. Then the angel answered and said : This is the word of the Lord to Zerubbabel, who was at this time Prince of Judah, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts.

As these lamps which you see, are supplied with oil, and kept constantly burning, not by the agency of man, but of God, so the temple shall be built, and the nation established, and made prosperous and happy, not by human might or power, but by the Spirit of the Lord. He shall operate on the heart of the king of Persia, and incline him to favor you ; on the hearts of your enemies, and keep them at a distance ; on the hearts of the people, and excite them to the work ; to undertake it with resolution, and to prosecute it with diligence, amidst all the difficulties which they may be called to encounter, until it shall be completed. All this shall be done, not by might, nor by power, but by the Spirit of the Lord. Yet, in the accomplishment of this work, there must be might and power. Human might and power, with great skill and perseverance, must be exerted, or the work will not be done. Olive trees will not grow, bear fruit, and produce oil, in such a manner as to give light, without human effort. Candlesticks and lamps, bowls to receive oil, and pipes to convey it to the proper places, are not made without hands ; and hands under the guidance of sound heads and hearts ; dependent, indeed, upon God, but voluntarily employed in the accomplishment of that, which is represented in the Bible, and represented truly, as done by the Lord. This unfolds a principle of vast importance to all men. Notwithstanding their dependence on God, which is real, entire, and universal, what their hands find to do, they must do ; and with *their* might. That might which God has given them, and for this purpose, must be voluntarily and perseveringly exerted, in accordance with certain laws, which he has established ; or his Almighty power will not be exerted in their behalf. It is true, and it ought deeply to be felt, that, except the Lord build the house, they labor in vain that build it. And it is equally true, and it ought as deeply to be felt, that except men labor, according to his appointment, vain are their expectations, that he will ever build it. For he will not exert his power, except in his way. And to experience the benefit of that power, men must take that way. His promised operations were not designed, and when correctly understood, are not adapted to supersede their efforts, but to awaken them ; to give them new energy ; and to crown them with glorious success. And this is an aspect of Divine operations, which should never be lost sight of ; that which awakens attention, and which excites to effort, in dependence on him, of whom, and through whom, and to whom, are all things.

This was the aspect in which the subject was presented to the mind of the prophet, and this the aspect in which he presented it to the minds of the people. And so they understood it. No sooner were they told that the Spirit of the Lord was to be the builder of the temple, than they ascended the hills and the mountains, collected their materials, brought them on to the spot, and according to laws by which God operates in such matters, fitted them for their places, and put them together. Had they not done this, they might in words have acknowledged their dependence, and waited and prayed, and prayed and waited for the Lord, or rather against him, all their lives, and not even the foundation of their temple have been laid. Why not? Was it not the temple of the Lord? and had he not promised that it should be built? and that he would be the builder? And had he not decreed that this should be done, and thus shown that it was certain? Yes, it was the temple of the Lord. He had declared that it should be built, and that he would be the builder. He had decreed this should be done, and made known that decree; and thus showed to the universe, that its accomplishment was certain.

But it was not his house in any such sense, that he would build it, without them. He had not promised, or decreed, any such thing; but the contrary. He had indeed said, that it should be built; not by might, nor by power, but by his Spirit; and this was true. But it was not true in that sense, which those men put upon his words, who would not work, and gave his declarations as an excuse for their neglect: who said that they had nothing to do, or that there was nothing which they could do; and of course, did nothing. But it was true in that other sense, in which God meant it; and in which those understood it, who were awakened by it, to inquire, each of himself, Lord, what wilt thou have me to do? and who, as God showed them their duty, were ready, in dependence on him, to do it. And who, in this way, caused their temple to rise, and who continued their exertions, without becoming weary, till they saw it completed. And then, as a confirmation of God's truth, and a public testimony to their faith in it, brought forth the head-stone thereof, with shout and crying, GRACE, GRACE, UNTO IT.

Nor will the most deep and permanent conviction of entire dependence for every right view, thought, feeling, word, and action, do persons any hurt. It will always do them great good. It will arouse them to great effort, secure untiring perseverance, and prepare them for great success. Nor will it be difficult for such persons to see, or to feel, the perfect consistency between entire and absolute dependence on God, and perfect human freedom and accountability. That most difficult problem, which never has been, and never can be, rightly solved, by those who stand "all the day idle," even though they say, "I go, sir," and yet go not, these men will work out, to a perfect demonstration. They will work out, instrumentally, not only their own salvation, but the salvation also of their fellow men; while God works in them, both to will and to do, all the good pleasure of his goodness, and the work of faith with power; that faith which comes,

by hearing, is the gift of God, of his own operation, and which works by love, purifies the heart, and by which, in every generation, such men have wrought righteousness, obtained promises, out of weakness been made strong, waxed valiant in fight, and overcome the world, the flesh, and devil, and come off conquerors, and more than conquerors, through him that loved them and gave himself for them.

And the history of their labors, conflicts and triumphs, is recorded, that we may be followers of them, who, through faith and patience, and, often, through much tribulation, are now inheriting the promises. Not that we should call any man, master ; or follow him farther than he follows Christ, who alone is our Master ; and in the doing of whose will, we may know for ourselves the truth of God.

And this knowledge which is thus gained, by being *wrought* out, is heaven wide in its influence, from that which is ever gained by being only *thought* out. The one may be done in the cloister, and the man remain there till he dies. The other will carry him who has it to the high places of the field, and engage him in conflicts, not with flesh and blood only, but with principalities and powers, with the rulers of the darkness of this world, and with spiritual wickedness in high places. And it will not suffer him to put off his armor, till he puts on his crown. And it will then lead him to proclaim, what he feels, "Not unto us, not unto us, but unto thy name, be the glory ;" and with the builders who brought forth the head-stone with shoutings, to cry, "GRACE, GRACE, UNTO IT."

That temple which was built at Jerusalem, was a striking type of the spiritual temple which God has long been building, and which will be completed at the last day. Of this temple, the apostle speaks in his Epistle to the Ephesians. In whom, speaking of Christ, he says, all the building, fitly framed together, groweth up, unto an *holy temple* in the Lord.

This temple is the Church ; that holy spiritual building, which is founded upon the apostles and prophets, Jesus Christ himself being the chief corner-stone. It is to be composed of all true believers, who shall ever have lived, from the first morning of creation, to the last moment of time. They may not belong to the same denomination ; or spend life on the same side of the wall which they have set up ; but if they believe on the Son of God, and are so joined to him, as to be "one spirit," they shall form a part of his spiritual temple. Europeans, Asiatics, Africans, Indians ; all, of every age, and color, and kindred, and people, and nation, and tongue, who believe on the Lord Jesus Christ, shall thus be builded together, for an eternal habitation of God, through the Spirit.

The building of this temple is, not by might, nor by power, but by the Spirit of the Lord. This appears from the greatness of the work which it was necessary to perform in order to lay the foundation ; from the foundation itself ; from the materials out of which the temple is to be made ; and from the object, for which it is to be erected.

I. From the greatness of the work which it was necessary to perform, in order to lay the foundation, it appears, that the Spirit of the

Lord must be the builder of this spiritual temple. It was a work which none but God himself could perform. Nor could even he do it, in the wisest and best way, though he was almighty, and had all creation at his disposal, in less than four thousand years. The physical creation he could complete, and in the wisest and best way, in a single week. He had only to speak, and it was done; to command, and it stood fast. But to prepare the way, even to lay the foundation, of this eternal habitation for himself, he must operate throughout the kingdoms of nature, providence, and grace, for thousands, and thousands of years. And this not merely through the instrumentality of creatures, but he must make bare his own arm, and travel, for ages, in the greatness of his strength. Nor is this all, but, he who was in the beginning with God, and was God, must himself leave the glory which he had before the creation, take upon him the form of a servant, and labor, even unto death, the death of the cross.

And as under its awful, crushing weight, he bowed his head, and gave up the ghost, the sun turned away, the rocks broke asunder, and the dead started from their graves, to adore him that liveth, but *was* dead, that *they* might live for evermore.

And must *he* who was in the beginning with God, make bare his arm, and travel for ages in the greatness of his strength, and even give up life itself, to lay the foundation? What other arm, and what other strength, but that which is divine, can rear the superstructure? Surely, it must be done, not by might, nor by power, but by the Spirit of the Lord of hosts. This appears,

II. From the foundation itself. This foundation is the Son of God; the brightness of the Father's glory, and the express image of his person; in whom dwells the fulness of the Godhead bodily. By him were all things created, that are in heaven, and that are in earth; visible, and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. He was before all things, and by him all things consist; and he is over all, God blessed forever. To him the Father saith, and he knows, "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest; and they all shall wax old, as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." He is the Alpha and the Omega, the beginning and the ending, which is, and was, and is to come, the Almighty.

Such is the foundation of this temple, *God manifest in the flesh*. Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation. And other foundation can no man lay than that is laid, which is Jesus Christ, the true God, and eternal life. The value of this foundation never can be known by any, except those who are builded, and are building upon it. And it cannot be fully known even by them, unless they can know the greatness, extent, and duration of that misery, into which this founda-

tion keeps them from falling ; and also the greatness, extent, and duration of that glory to which they will be raised, in consequence of building upon it.

Releemed sinners, you who are builded together on this foundation, for an habitation of God, through the Spirit, you know something of its worth ; but nothing to what you will know, when you have tried it for eternity. It exceeds in value all the treasures of creation ; in excellence equals the glory of Jehovah ; and for stability, is like the pillars of the universe. That he must be the builder, is evident,

III. From the *materials* out of which the temple is to be made. These, as they are in their natural state, universally ; and as they would be, without the Spirit and grace of God, eternally, are described by him, as walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom, we all had our conversation in times past, in the lusts of our flesh ; fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others. Does any one say, this is not my condition ? I ask him, why ? Had he been without the light of revelation, and without the Spirit and grace of God, would it not have been his condition ? Look abroad upon the millions who are now in that condition ; and is he naturally better than they ? No ; in nowise. It has been proved by the testimony of God, and by facts, concerning both Jews and Gentiles, that they are all under sin ; and are even, naturally, dead in trespasses and sin.

And who can take these materials and make them alive, and fill them with love, joy, peace, long suffering, gentleness, goodness, meekness, faith, and temperance ; but he who spake, and it was done ; who commanded, and it stood fast ? Can you do it ? Can any man do it ? Let him make the experiment. And to make it under the most favorable circumstances, let him be a parent, and try it upon his own child. Let him renounce all dependence on God, and the influences of his Spirit, and then, take that child, who is now an enemy to his Maker, and if he can, create him anew in Christ Jesus unto good works, and cause him to glow like a seraph in the Divine service. No, not an Infidel parent on earth can do this ; and not a Christian parent will dare to attempt it. All the dedications of children to God, in baptism ; all the prayers and tears of pious parents while wrestling with God for their salvation, are a standing testimony, that the work must be done, not by might, nor by power, but by the Spirit of God. Even children, to be alive unto God, must be born again ; not of blood, nor of the will of the flesh, nor of the will of man, but of God. Does any one still doubt ? let him try the experiment upon *himself*. Let him openly and heartily renounce all dependence on God, and the influences of his Spirit ; and by his own unaided efforts, transform himself into the Divine image ; that as he has borne the image of the earthly, he shall bear the image of the heavenly ; that as he has yielded his members as instruments of unrighteousness unto sin, he shall yield them as instruments of righteousness unto God ;

having put off concerning the former conversation, the old man which is corrupt, according to the deceitful lusts; become renewed in the spirit of his mind, and put on the new man, which after God is created in righteousness and true holiness, so that he shall live, not unto himself, but unto him who died for him and rose again.

Has any one ever done this, of himself merely, by his own unaided wisdom, righteousness, and strength, without the spirit and grace of God? Who is he? When, or where? Go through creation, and ask every soul, that has passed from death unto life, Who made you to differ? And how were you saved? And they will all answer, "By grace were we saved, through faith, and that not of ourselves, it was the gift of God. Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and the renewing of the Holy Ghost. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, has made us alive together with Christ. We are his workmanship, created in Christ Jesus, unto good works." And, "by the grace of God," each one would say, "I am, what I am."

And if no one ever has been thus changed, without the Spirit and grace of God, what evidence is there that any one ever will be? Do you say, the power, which, as a free moral agent, each man possesses? and the command of God to him, to make him a new heart? But has any one any more power than other men have had? And if their power did not avail them, without the Spirit of God, what evidence is there, what evidence can there be, that yours, without this Divine agent, will ever avail you? or the unaided power merely, of any other man, ever avail him? None: absolutely none. All the evidence of facts, and of the Divine testimony, is on the other side.

To make power available to any good work, let it be remembered, there must be, not power merely, but also a disposition to use it for that end. And whatever be the power of man as a free moral agent, and he has enough to sustain the responsibilities of endless retribution, and to make it his reasonable service, to do all that God requires; yet it is certain, that he will never, without the Spirit and grace of God, so use it as to make himself a new heart, to love God, hate sin, and delight in holiness; or be even instrumental in leading others to do this *immediate* and indispensable duty. Though God himself, from the throne of his excellent glory, calls after him, saying, "turn ye, turn ye; for why will ye die?" and beseeches him by the tears and blood of a Savior, to turn and live; yet, with all his power, be it what it may, without the grace of God, he will never obey him.

And yet, this must be done, and by multitudes which no man can number; out of every nation, and kindred, and people, and tongue. Who will ever cause them to do it? but he who said, "Let there be light, and there was light." He must shine into their hearts, and give them the light of the knowledge of his glory, in the face of Jesus Christ; or they will not turn from darkness to light, or become light in the Lord. He must write this law upon their hearts, and imprint it upon their inward parts, or they will never be fitted for that temple; from

every part of which is to blaze in living characters, HOLINESS unto the Lord forever. That he must be the builder of this glorious edifice, is, if possible, still more plain,

IV. From the object, for which it is to be erected. What that object is, we are told by the Apostle, in the second and third chapters of his Epistle to the Ephesians: viz. *That, in the ages to come, God might show the exceeding riches of his grace, in kindness toward us through Jesus Christ. And to make all men see, what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ; to the intent, that unto the principalities and powers in heavenly places might be known, by the church, this spiritual temple, the manifold wisdom of God.*

Here then, is the object for which this spiritual temple is to be erected. It is in ages to come, to show angels, principalities, and powers, in heavenly places, *the manifold wisdom of God; and the exceeding riches of his grace in his kindness toward men, through Jesus Christ*: an object which is infinite; and which, as it unfolds with ever increasing brightness, will call forth, from multitudes which no man can number, in louder and louder strains, Alleluias to God and the Lamb, forever and ever. Who can accomplish this, but God himself? Can an angel do it? Can a superangelic creature? Can any creature, however exalted, show, by his productions, the manifold wisdom of God? Can he, in ages to come, show to angels, and principalities, and powers in heavenly places, the exceeding riches of God's grace, in kindness toward men, through Jesus Christ? It is higher than heaven, what can he know? deeper than hell, what can he do? The measure thereof is longer than the earth, and broader than the sea. No man, or angel, or superangelic creature, can conceive a thousandth part of the riches of that grace which, at such a sacrifice, has opened an eternity of bliss to a world infinitely undeserving. But suppose he could conceive, and could display all the riches of that grace, he could not be the builder of this temple: for Jehovah will not give his glory to another. And the object of this temple, is, not that any creature may display, but that God may display the exceeding riches of his grace, and his manifold wisdom. Of course no creature can build it. For no creature can display wisdom which he does not possess; and no building can display more wisdom than is possessed by the builder. But this building is to display more, infinitely more, than is possessed by all creatures in the universe. It is to display not merely the wisdom, but the manifold wisdom of God; wisdom as much greater than the wisdom of all creatures, as he is greater than they. Let them all collect all which they possess, or ever will to eternal ages, and put it into one common stock, and it is still as much less than his, as the thing made is less than God who made it. And as this temple is, in ages to come, to display to angels, and principalities, and powers in heavenly places, the manifold wisdom of God, and the exceeding riches of his grace in kindness toward men through Jesus Christ, it is settled, forever,

that no creature can build it. *From the greatness of the work which it was necessary to perform to lay the foundation—from the foundation itself—from the materials, out of which the temple is to be made—and from the object for which it is to be erected—it is perfectly evident that it must be built, not by might, nor by power, but by the Spirit of the Lord of hosts.*

Some remarks will close this discourse.

1. If the Spirit of the Lord is the builder of this temple, no one will ever become a part of it, without being prepared for it by him. Let the best human soul that ever existed, in apostate man, be cultivated and improved, if it could be, for ages ; without experiencing that change which the Bible calls, being "born of the Spirit," it would never be prepared for this spiritual temple. It would have no moral likeness to the foundation ; nor would it be resting upon it. It would not coalesce with the other parts of the temple, nor would it have any fitness to be a habitation of God. On this point, there is a great difference of opinion among men. Some suppose, that they have no need to be born of the Spirit, to be created anew, or to pass from death unto life. They do not believe, that, when Jesus died for all, all were dead ; or that they must be made alive by the power of God. Not feeling that they have destroyed themselves, they do not feel that in God alone is their help. Nor do they look to him, as the Lord their righteousness. Nor does he become the end of the law for righteousness, to them, as he is to those that believe. Nor have they that hope in him, which purifies them as he is pure ; nor is he unto them wisdom, and righteousness, sanctification, and redemption. Being ignorant of God's righteousness, and going about to establish their own, they do not submit to the righteousness of God. Nor do they live by faith in him that loved them, and gave himself for them. They never glory in his cross, nor are they by it, crucified to the world, or the world to them.

Other persons there are, who, by an unction from the Holy One, *know*, that they must be born of God ; that that, which is born of the flesh, is flesh ; and that except they be born of the Spirit, they cannot see the kingdom of God.

These two kinds of materials, may appear to men, in this distant world, and while looking through a glass darkly, to be somewhat alike. But when brought to the place where the temple is to stand, and viewed by the great Master-builder, in the blazing light of eternity, they will be found to be altogether different. The very best which have been prepared by men, or creatures merely, instead of being found in the image of God, and fitted, with the rest of the temple, to reflect the lustre of his glory, to every part of the universe, will be fitted only to be cast away from his presence, and from the glory of his power. And as all time for preparation will then be ended, they that are filthy will be filthy still ; and all hope of their ever becoming a part of this glorious temple, will vanish as a dream, when one awaketh.

2. As the Spirit of the Lord is the builder of this temple, his materials will all be perfectly prepared. However unsightly, or dark, or

distant, and totally unfit to form a part of such an edifice, he who commanded the light to shine out of darkness, will shine down, not only upon them, and around them, but *into* them, and will so give them the light of the knowledge of his glory. And they shall not only see light, but themselves become light, in the Lord. However defective, or even opposite they were before, to all that is requisite for such a building, on such a foundation, and for such a purpose, he who made them will so have mercy upon them, and he who formed them show them such favor, as to transform them into his own image, and cause them to shine in the beauty of holiness. And having begun this good work in them, he will carry it onward, till he shall present them spotless and faultless before the throne of his glory, with exceeding and everlasting joy. And though of every age and nation, he will have made them, in his providence, and by his grace, so perfectly like the foundation, and like the rest of the temple, and so perfectly fitted each one for his place, that when brought to the spot where the temple is to stand, no sound of any instrument will be heard in building. But all the materials, from all parts of the earth, will come together, as by their own attraction, and their union will be perfect and eternal.

3. As the Spirit of the Lord is the builder of this temple, any individual to whom he is made known, and who is in a state of probation, may himself become a part of it. Wherever he may live, and under whatever circumstances he may be placed; however long he may have been in rebellion against God, and however deeply he may have sunk in degradation and guilt; he may nevertheless be transformed into the Divine image, and live. Though his sins were as scarlet, they may become white as snow; though they were red like crimson, they may become as wool. From all his filthiness and his idols, God may cleanse him; a new heart he may give him, and a new spirit put within him; may take away the heart of stone, and give him a heart of flesh. He has done this for thousands. He is now doing it for thousands more. And he will do it for ten thousand times ten thousand, multitudes which no man can number. The time cometh, and *now is*, when the *dead* shall hear the voice of the Son of God, and they that hear shall live. Then the eyes of the blind shall be opened, and the ears of the deaf be unstopped; the lame man shall leap as a hart, and the tongue of the dumb shall sing. And they shall return and come home to the heavenly Jerusalem, and to the city and temple of God—the house not made with hands, eternal in the heavens.

4. As the Spirit of the Lord is the builder of this temple, we see what each one must do, in order to be prepared for it. He must become acquainted with the Holy Spirit, and must look to him for what he needs. He must attend to his communications, must understand, believe, and obey them. They will thus be spirit and life to his soul. He will be begotten again, not by corruptible seed, but by incorruptible, by the word of God, which liveth and abideth forever. To this word each soul must himself give heed, as to a light shining in a dark place, till the day dawn, and the day-star arise in his heart. He must treat this word, in his feelings and conduct, not as the word

of man, but as it is in truth, the word of God, which is able to save the soul. And he must be not a hearer only, but a *doer* of the word ; and he will then find it to be perfect, converting the soul ; and sure, making wise the simple ; right, rejoicing the heart ; pure, enlightening the eyes ; clean, enduring forever ; true and righteous altogether ; more to be desired than gold, even much fine gold ; and in obeying it, will experience great reward.

Nor does the fact that men are dependent on God, and that he is almighty, lessen the necessity or the benefit of thus hearkening to his voice, believing his declarations, or obeying his commands. Dependent on God, they indeed are ; but that, instead of being a reason why they should not immediately hearken to his voice, believe his declarations, and obey his commands, is the very reason why they should.

5. As the Spirit of the Lord is the builder of this temple, and he operates by the truth, we see the reason why a knowledge of the Spirit, and of his truth, should be communicated, in the least possible time, to all people. All people need this knowledge. They are in imminent danger of perishing eternally without it. It is suited to their condition ; and adapted to meet their wants.

Nothing else will do it. We have this remedy. Freely we have received, and freely we are bound to give. God commands, " Go ye into all the world, and preach the gospel to every creature. " He that believeth and is baptized shall be saved. And he that believeth not shall be damned. But how shall they believe on him of whom they have not heard ? And how shall they hear, without a preacher ? And how shall they preach, except they be sent ? And by whom shall they be sent, if not by us, who know that there is a Holy Ghost ; who know the truth which he has revealed ; and through the belief and practice of which, he sanctifies and saves the souls of men ; and who are commanded by the Holy Ghost, in the least possible time, to make known his truth to all people ? The grand business of every one should be to embrace the gospel himself, and thus, in his own experience, find it to be the power of God to salvation ; and to exert his influence to have this done by every man, woman and child, in Christendom and throughout the world. He is bound by high and sacred obligations not only to embrace the gospel himself, but to exert his influence to cause it, in the least possible time, to be proclaimed to every creature. And from the discharge of this duty no man can be excused. Let him be a merchant, a manufacturer, a mechanic, or a farmer ; a professional man ; a man of leisure, or a man of business ; whoever, wherever, whatever he may be, he is bound by obligations which he can never throw off, to go himself ; or, assist others to go and preach the gospel to all people ; and to use his influence to induce all people to embrace it. To this he is bound to devote his time, his talents, his influence, his property. Here is an object for which it is *glorious* to labor ; glorious to acquire property, learning, talents, influence, every thing which can be made subsidiary to the diffusion of the knowledge of God and his salvation. And here is an object for which men may

live not only safely, and blissfully for themselves, but for their children, and children's children; in which the accumulated treasures of wisdom, and knowledge, and wealth, which any and all may be enabled to accumulate, instead of drowning in destruction and perdition those who come after them, may be so used as to work out for them an exceeding and eternal weight of glory.

Parents, do you wish to be rich, and to have your children rich? to live-rich, to die rich, and to be rich to all eternity? Be rich in good works; ready to distribute; willing to communicate; and thus lay up for yourselves and them, a good foundation against the time to come; an inheritance which is incorruptible, undefiled, and never to fade away. Do you wish for glory? Inscribe your names and those of your children, on a monument where they will shine, in living characters, an eternity after all the monuments of earth shall have crumbled into ruins; inscribe them on those *living* stones of that living temple, whose foundation is the Prince of life; and where they shall shine as the brightness of the firmament, and as the stars, forever and ever. Though it is to be built by the Spirit of the Lord, yet he has need of you, and of your children. And forget not, O, I beseech you, forget not, that you and they have need of him, and will continue to have need of him, to all eternity. His favor is life, and his loving kindness is better than life.

6. We see in view of this subject, that the missionary of the cross is engaged in a great and glorious work. Men may, if they will, view him with pity, or contempt; as a wild enthusiast, or blind fanatic. God views him as a co-worker with himself; in preparing his own eternal habitation. They are workers together with God. Though he dwelleth not in temples made with hands, as he saith, "Heaven is my throne, and earth is my footstool;" yet, he dwelleth also with the humble, and taketh up his abode with the contrite in heart. As it is written, "Ye are the temple of the living God." And God hath said, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people." "If a man love me, my father will love him, and we will come unto him, and make our abode with him." He shall dwell in them, and they in him; and they shall be filled eternally with the fulness of God. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.

7. As the Spirit of the Lord is the author and finisher of this work, all are bound to be instant, sincere, fervent, and persevering, not only in labors, but in supplications to him, that their efforts, and the efforts of others, may not be in vain, in the Lord. Without his influence, though you put a Bible into every family, and preach the gospel to every creature, not a blind eye will be opened, nor a deaf ear be unstopped; not a hard heart will be softened, nor a distant soul be brought nigh by the blood of Jesus. Not a living stone will ever shine in that living temple, but all will be cold, motionless, and dead. Even the glorious gospel, that word of life, will be, through its perversion, a savor only of death unto death. But let the voice of the "Resurrec-

tion and the life," "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light," be proclaimed, even by the feeble tongue of mortals, and attended, as in answer to humble affectionate supplications, it will be, by the power of him who quickeneth the dead, and calleth things that are not as though they were; and there shall be a shaking among the dry bones; and bones shall come together, bone to his bone; and flesh and sinews shall come upon them; and they shall stand up for God, an exceeding great army. Nations shall be born in a day. I, Jehovah, have spoken, and I will do it: I will hasten it; for my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. As the rain and the snow come down from heaven and water the earth, and cause it to bring forth and bud—so shall my word be. It shall not return unto me void, but shall accomplish that which I please, and shall prosper in the things whereto I sent it. Ye shall go forth with joy, and be led forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn, shall come up the fir tree; instead of the brier, the myrtle tree. The glory of Lebanon shall come; the fir tree and the box tree, to beautify the place of my sanctuary. And I will make it glorious. Thy walls shall be salvation, and thy gates praise.

8. As the Spirit of the Lord is the builder of this temple, it will be completed. For four thousand years he was preparing to lay the foundation; and that is now done. For six thousand years he has been preparing the materials; and taking them on to the spot. Not a few, whom I once saw, *here*, and some who took part with us in these deliberations, I now see, *there*, shining like the sun. Multitudes, partakers of the same boundless grace, are now on their way. And he who hath begun this good work, is able, and he has resolved to finish it; to carry them onward; and all who shall follow them, and present them, spotless, and faultless, before the Eternal. And has HE begun, and will he not make an end? Shall any of his enemies ever taunt him, and say, He began to build, and was not able to finish? No. Let difficulties accumulate till they fill the whole earth, and rise up to heaven. What art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone thereof with shoutings, crying, GRACE, GRACE, UNTO IT.

Let all the enemies of Christ in our world unite to oppose it, and let all who people the world of darkness come forth to assist them; let them be aided by every enemy of God in the universe, and the rising of this temple, will laugh at opposition and mock every effort to resist it. Disappointment will be written upon every exertion, and all opposers held up to the view of the universe, as everlasting monuments of their own weakness and folly. They will soon feel, that they are contending, not with might, nor with power, but with the Spirit of the Lord; who looketh on the mountains, and they tumble; on the hills, and they melt; from whose face the heavens and the earth flee away.

Opposer of Christ, you may, if you will, prevent yourself from ever

becoming a part of this temple; and carry yourself to a spot, from which should you ever behold it, it will be at an amazing distance; and on the other side of an impassable gulf. Its glory may exceed a thousand suns, and cast its brightness even on you; but it will only show you in ten-fold horrors, the gloomy darkness of that dreadful abyss into which you will forever be descending. To that abyss you are going; to continue there, *forever*,

Unless born from above, created anew,
And washed in the fountain, now open for you;
A Savior is offered, he calls you, to-day;
Why hazard your souls by a longer delay?
Embrace his kind offers, O taste of his love;
Then rise in triumph, to that temple above.

And the glory shall be given, all to him, to whom it is all due, the Father, Son, and Holy Ghost, the God of salvation, forever. Amen.

SERMON CCCX.

By REV. RUFUS ANDERSON, D. D.,

ONE OF THE SECRETARIES OF THE AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.

THE PROMISED ADVENT OF THE SPIRIT.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days, will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered."—JER. 2: 28—32.

How evident it is that more is wanting than we now have to bring about the conversion of the world—both to multiply the means, and to give them success. Not that the churches of Christ are unable to publish the gospel every where. Not that there is a lack of opportunity. Not that the experiments already made have been without

ample encouragement. Not, in short, that a sufficient motive is wanting to go into all the world and preach the gospel to every creature. But who does not know, that the churches are slow to engage in this work?—that the work itself is regarded in the light of a *charity*, which one is at liberty to perform, or not, as he pleases, instead of being the *great thing*, for which the church exists, and for which the Christian lives?—and that it is hard to obtain the men to go as missionaries to heathen nations, and still harder the means of supporting the few that go; while the results of missionary labor, though equal, nay, superior to those of pastoral labor at home, and greater than is generally supposed, are still such as would require ages upon ages to complete the earth's spiritual renovation?

Does it follow, that the conversion of the world, by means of human instrumentality, is a hopeless or even doubtful work? By no means. On the contrary, the enterprise is full of hope, full of certainty. And it is so for a reason which is gloriously set forth in the Scriptures. The piety of the professed people of God is not always to remain in its present low condition. The church is to have a transforming visitation from on high; and the world is to have a similar visitation. The Spirit is to be poured out upon all flesh. There is to be an advent of the Spirit, so to speak—a grand putting forth of his influence, a mighty effort of his power, that shall ensure both the publication and the triumph of the gospel over all the world.

The delightful theme, then, on which we are to dwell, is this:—*That a time is coming when divine power is to be exerted, in connection with the preached gospel, at home and abroad, to an extent far greater than it ever has been, so as to render the gospel every where triumphant beyond all former experience.*

My first object, of course, will be to ESTABLISH this great truth.

As a first step in the argument I assert the fact, *that such an exercise of divine power is NECESSARY, if the world is to be converted.*

Look at the greatness of the work to be done. The field is the world, with scarcely less than a thousand millions of inhabitants. Three-fourths of these are beyond the pale of Christendom—Mohammedans, or else Pagans. Estimating the population of China at three hundred and fifty millions, which is believed to be its true population, at least eight hundred millions are yet to be made acquainted with the gospel. Whether we regard this part of the great field numerically, or geographically, its magnitude is truly overwhelming. And all the missions, which we discover in our survey of it, seem only a few bright points on a boundless region of darkness. We may contemplate the magnitude of the work in a two-fold aspect; first, as so many hundred millions of minds, to be approached in all the extent of their wide dispersion, and then interested, enlightened, and won over to the kingdom of Jesus Christ, involving the overthrow of numerous ancient systems of philosophy and superstition, and an almost entire revolution in the social state of mankind. And, secondly, as an endeavor to enlist the whole Christian community in this work, and for a long course of years, and to an extent of self-

consecration and devotedness very far beyond any thing yet seen in any portion of that community. How many thousands of the best and ablest members of the church must engage personally as missionaries; and how many millions of money must be contributed annually, to furnish them and their native helpers with the means of living and usefulness.

Now who does not see, in this view, the necessity of such an agency of the Spirit? In vain shall we expect so universal a movement, so vast a spiritual revolution, without it, either in the church, or the world. Indeed it must be confessed, that the zeal and enterprise of the church are almost as much behind this result, as is the spiritual condition of pagan nations. There is even more difficulty, as I believe, in perceiving how we are to obtain the means for the great moral conflict, than how, if we had them, they could be successfully employed. I feel more inclined to despair, when looking on the worldliness and apathy of the church, than by all I can see of opposition and difficulty elsewhere. Woe to the world, if the church is not to be blessed with such an outpouring of the Spirit! And alas for mankind, if that Almighty Agent does not soon wing the rays of his truth everywhere, with far more of his Power Divine!

2. Proceeding another step in the argument, I assert, *that such a result is not only necessary, but HIGHLY PROBABLE, irrespective of all direct prophecy or promise on the subject.*

Who can believe, that a world embraced within the range of the influence of Christ's atoning blood, is always to remain covered with the ruins of the fall? Who, after learning that the Son of God made a sacrifice of his own life in order to destroy the works and power of the devil, can believe that the god of this world is always to hold his usurped dominions? Who, that has reflected on the object and plan and history of redemption, does not expect that work to proceed onward till its influence embraces the whole earth? It is not prophecy and promise alone, that awakens expectations of this sort. Such expectations arise also from just views of the gospel as a system of mercy; they are the spontaneous breathings of every heart that is filled with the love of Christ. The true follower of Christ rejoices to anticipate the triumphs of his King, the universal extension of his reign, and the clearing off from the face of the whole earth of the ruins of the fall. And though this result be connected with ever so great an amount of human instrumentality, he spontaneously refers it to divine power as the only effective cause. And the more pains you take to make him acquainted with the greatness of the enterprise, the more does he feel the necessity of divine interposition for its accomplishment; and the more probable does it seem to him that his almighty and gracious King will grant such an interposition. Yes, it is an animating truth, that what the world needs there is the highest probability, under the government of God, that it will sooner or later have. And what does it need so much, let me ask, as such a gracious visitation of the Holy Spirit as is predicted and promised in the Scriptures?

3. This brings me to my third topic, in which, after all, lies the main strength of the argument, viz. *the direct Scriptural evidence of a great and general outpouring of the Spirit in the latter days.*

The following is, perhaps, the most remarkable passage bearing on this subject, in the word of God. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days, will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord, shall be delivered." The apostle Peter, in his sermon on the day of Pentecost, declares this passage to be a prediction of events, which were to happen under the Christian dispensation. Referring his hearers to the outpouring of the Spirit and the wonderful events they then saw, he says, "This is that which was spoken by the prophet Joel;" and then he quotes the whole passage above cited. He means, that the time on which they were then entering was the time referred to by the prophet, that the events they then saw were the kind of events foretold, and that this remarkable prophecy began then to receive its fulfilment. Then commenced the dispensation of the Spirit. It was, however, only the commencement of that dispensation. The grand progress, the glorious consummation, was reserved for other days. The pouring out of the Spirit on all flesh, with that universal, overwhelming influence described by the inspired bard in figurative language drawn from prophetic raptures and oriental warfare, is a blessing the world is yet waiting for. It is to be an all-subduing agency of the Almighty Spirit. When coming in its power and fulness, it will be to the whole church, with the exception of miraculous gifts, what it was to the small company of disciples assembled in the upper room on that memorable day; and it will be to the whole world, what it was to the three thousand that wept and repented under the preaching of Peter. Then was seen, though on a small scale, what is yet to be seen on the broad scale of the universal church and the entire earth. Then was seen the beginning of the fulfilment of a prediction, that looks mainly at that last great shock in the mighty conflict, which is to be followed by voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever!

But there is another source of proof, still more convincing, in the *results* foretold, as to follow from the reign of the Messiah and the publication of his gospel, every one of which presupposes an extraordinary putting forth of divine power. I can quote only a very few of the many predictions. "Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." "And they shall beat their swords into plough-shares, and their spears into pruning-hooks; na-

tion shall not lift up sword against nation, neither shall they learn war any more." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. The envy also of Ephraim shall depart, and the adversaries also of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." "For thus saith the Lord, behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." "The kingdoms of this world [shall] become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." "And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

Now these results are to happen on earth, under the reign of the Messiah; and who does not perceive that they are what has never yet been? Yet, making due allowance for figurative language, they are what would certainly follow from such an outpouring of the Spirit as is foretold by the prophet Joel. But in vain shall we look for them, either in the church or in the world, without such a visitation. All that we now see, and all that we read of down from the apostolic times, whether in the church or out of it, are scarcely the dawn of the glorious day predicted in the passages just quoted. In the church Ephraim is then no more to vex Judah, nor is Judah to vex Ephraim; because the spirit of sect will then cease to exist, if not its very form and reality, under the almighty influence of the Spirit of truth and love. The world, too, is to become thoroughly pacific, and to be filled with the knowledge of the Lord. On the most moderate supposition, its inhabitants will then be blessed with a religious education, and with a general prevalence of piety. Now there are said to be as many as ninety-five thousand teachers of schools in the United States, and not less than fifteen thousand preachers of the gospel. To supply the world, therefore, with means of instruction no better than our own country possesses, would require (to say nothing of books) that in some way a million of preachers be furnished, every twenty years, for the pulpit, and more than six millions of teachers, every five years, for the school-room. And to bring the world under such a holy and blessed influence as the word of God predicts, even within the space of a century, the church must hear of not less than twenty millions of souls brought into the kingdom of Christ every year, or what on an average shall be equivalent to that. All this and far more would take place, if the Spirit were to be poured out upon all flesh; for the great body

of these teachers, both for the school-room and the pulpit, are not to be sent from Christian lands, but raised up on the spot; they are to be of native growth. But without such an outpouring, the greatest possible array of means could be regarded with no feeling of hope. Nor must we for one moment forget the lamentable truth, that the very same outpouring of the Spirit is as necessary to procure the means, as it is to make them effectual.

With the same unwavering confidence, therefore, with which we do actually look forward to the universal triumph of the gospel on the earth, do we anticipate this universal outpouring of the Spirit. This certainly is yet to come. All that has been seen of his agency in the world hitherto, has been in the first instance to *plant* and then to *preserve* a church upon the earth, rather than to make that church universal. His presence has been as it were local and occasional, rather than general and constant. The church has looked to this grandly decisive outpouring as yet to come, rather than rejoiced in it as already happened. As, under the old dispensation, the church waited and waited long for the promised Messiah to make redemption for the world; so now, under the new dispensation, the church waits, and has waited long too, for the promised Spirit to come and appropriate to the world the blessings of that redemption. Yes, we now stand in the interesting attitude of waiting for the coming of the Spirit, just as the saints of old did for the coming of the Savior. And let us wait with prayer, with hope, with joyful expectation. For he will surely come. We are disposed to believe he will come suddenly—it may be not every where at once, but wherever there are the due preparations for his operating on the minds of men. It may be that he will come first into his church, his spiritual temple, and cast out thence the spirit of the world, and fill it (blessed day!) with the beauty and glory of his celestial influence.

4. We now proceed another step, and show *how this advent of the Spirit is even now indicated by certain remarkable preparatory measures.*

Some of these preparatory measures result from direct efforts of the church, and others and those the most important from great providential movements in human society.

The unprecedented efforts made by the church to multiply the number of preachers of the gospel in Christian lands, to plant new churches, and to extend the benefits of a Christian education, are all so many preparations for the Divine Spirit to exert his power. The Spirit operates on the minds of men *by means* of the truth, and therefore whatever is done to increase the amount of religious knowledge, prepares the way for his coming and agency. This is the object of the Christian ministry; and, I need not say, this is the object of Christian missions to the heathen. Missionaries go as the forerunners of the Spirit, as pioneers, as heralds. Their whole prescribed duty is to make proclamation of the truth. They are answerable only for making this proclamation faithfully. He who sends them forth says to each of them, as he does indeed to every preacher of the gospel,

"Son of man, if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul." Christian missionaries have executed their commission when they have made all possible efforts to bring the gospel in contact with the minds of men. They can do no more. The hearing ear, the awakened conscience, the understanding heart, the willing obedience, are all the appropriate work of the Holy Spirit. Paul plants, Apollos waters, but God gives the increase.

Now there has been a commencement of preparations of this sort in very many of the benighted nations and tribes of men. In hundreds of dark places the truth begins to shine; in most very feebly, nevertheless it shines, and there is a gradual and constant increase of the light of life. Some millions of immortal minds are no longer in the total darkness they once were; and all that is necessary to make full preparation for the Spirit among the heathen, is to have these lights multiplied and increased in brightness, so as to throw the rays of truth over all nations.

The other preparations, resulting from providential movements in society, are on a far more extended scale. God, by means of a thousand causes, is fast throwing the world open to his people, and is even bringing large portions of it either under the government or the controlling influence of Christian nations. He is furnishing his people with means for making the gospel bear on the minds of men, far more powerful than he saw fit to bestow on his people in former ages; and he is taking away the impediments to traveling, and making access easy to almost all parts of the world. In a word, who can look over the earth, and not believe that providential preparations are in progress on a vast scale for the coming of the Spirit? While the preparatory agency of good men is beheld only here and there, providential preparations are going on, at this moment, throughout the habitable earth. And doubtless there are, too, preparatory influences of the Spirit himself on the minds of men, even where the gospel is not known, and where there is no truth except a few rays of the light of nature. But on this I shall not now dwell.

To do justice to this part of the subject, I must call attention to one other cheering indication, namely,

5. In some recent events in heathen lands, which seem like forerunners to this advent of the Spirit.

Perhaps the most remarkable of these events is the recent outpouring of the Spirit at the Sandwich Islands. Such an outpouring as that was in connection with all the other protestant missions now in the heathen world, would bring millions of souls into the visible church in a single year. And it is well known that many of the islands in the South Pacific ocean, where English missionaries are laboring, have been blessed with similar gracious visitations. In Tinnevely, a district in southern India, there was an awakening, a few years since, which, had it extended with like power over all India, would have subverted the great Braminic system of idolatry, and made Christianity the nominal religion at least of a hundred millions.

Even the recent awakening at Krishnagur, in Bengal, with only a very small amount of the light of truth, needed only to become general to overturn the superstitions of that populous province. There have also been outpourings of the Spirit in South Africa, which, if they had been more diffused, would have christianized the entire Hottentot and Caffre races. The same remark may be made respecting the Karens of Burmah, the Greenlanders, and the North American Indians. Among some small portions of the Oriental churches also, there are, at present, operations of the Spirit, which, were they extended to all portions of those churches, would raise them from their spiritual death.

Now these several agencies of the Spirit, viewed in connection with the preparatory measures already mentioned, seem like forerunners of that universal outpouring, which is to change the moral aspect of the world. They encourage the hope of such a blessing, and they may perhaps be regarded as the first fruits of it.

And it is interesting to observe how, in these events, there are diversities of operations, but the same God working all in all; how the agency of the Spirit presents itself to our view in different aspects, but all tending to the same result. The several operations that have been referred to as forerunning events, have each their distinctive traits; from the "great and strong wind," rending the mountains and breaking in pieces the rocks, as at the Sandwich Islands, to the "still small voice," as among the Oriental churches.

I have gone through with the argument, which seems to me fully to establish the fact, that there is yet to be a great and universal outpouring of the Spirit upon the church and the world. And can there be any reasonable doubt on the subject? May we not yield our faith to the delightful anticipation? Believing that we may, let us now take a brief survey of the *EFFECTS of this outpouring of the Spirit*.

And, first, in the **CHURCH**. The real people of God will be induced to enlist fully in the work of preparing the way of the Lord in every part of the habitable earth. There will be no longer any reserve, any holding back. A mighty result! but it is one which the Holy Spirit can perform with infinite ease. He has only to exert an influence upon the spiritual discernment of the soul, and upon its powers of feeling, and the work is done. Then the spiritual world opens and spreads out in glorious prospect, as Canaan did to Moses on the top of Pisgah. The whole heart, the whole man yields, voluntarily, joyfully. Where now is the fascinating, bewildering power of riches, or of the honors and pleasures of the world? Gone! Fled before the presence of him, whose prerogative it is to proclaim liberty to spiritual captives. Ambition, pride, vanity, and the love of the world disappearing, let go their avaricious hold upon millions of wealth. God's people are made willing in the day of his power, and there is a liberal hand and a full treasury. Men come up to their duty, and feel it to be a privilege. What the amount will be of individual prayer and labor, and what the proportion will be of individual contribution to help onward the cause of Christ in that day, I pretend

not to determine. But who believes, that the men and the women now constituting the visible church are doing all they would rejoice to do, if the Spirit were to make them this visitation? Ye who dwell in your ceiled houses, who recline on your couches of ease, whose tables are loaded with the bounties of Providence, and who have all that heart can desire, may you feel this melting, all-subduing influence. And may all be anointed with this holy anointing, baptized with this heavenly baptism, created anew in Christ Jesus by this spiritual regeneration. Even so I believe it will yet be throughout the church. The low state of benevolence, now scarcely anywhere above the lowest standard of Christian self-denial, is not always to continue thus. The true members of Christ's church are to become the subjects of a wonder-working divine energy. They are to feel the powerful influence of the grace of our Lord Jesus Christ, who for our sakes became poor, that we through his poverty might be rich. The abundance of their joy, in their unreserved consecration of themselves to their Lord and Master, will abound in the riches of their liberality; yea, and abound too in prayer, flowing out of a full spirit that will not cease its importunities for this very blessing from on high.

What an admirable object will the Christian then be, and what an admirable object the Christian church! Zion will arise and shine, her light being come, and the glory of the Lord being risen upon her. The church will exist for the good of the world. No talents will be deemed too great for the missionary work, no learning too profound, no eloquence too fervid, no standing too elevated. What armies will be sent by the church into the empire of darkness, and what means will it put in requisition for the holy warfare!

I must here guard, however, against a serious misapprehension. Nothing in the leading sentiment of this discourse can excuse the church for delaying to enter fully upon the prosecution of this work. I have indeed stated my belief, that, in point of fact, the church will not enter upon this work as it ought to do, until the Holy Spirit is poured out upon it in more copious measure. But this belief is founded only on the fact, that the love and zeal of the church are at present wholly inadequate. Let no one urge this as forming any excuse for the church to delay the work. It can be no reason why the work should not be prosecuted to its full extent. How can the church be excusable in waiting for the grand advent of the Spirit, when the very thing it is required to do is to go before the Spirit, and prepare the way for his advent?—and when, too, it now has all the learning, all the wealth, all the power of speech, all the facilities for traveling, that it would have, if the Spirit were thus poured out?—and when it has the most abundant favoring indications of Providence, and all it ever will have that is imperative in the command of its Savior, and all it ever can have that is affecting, that is overpowering, in motive? How can this be a valid excuse, when all that the church needs, more than it now has, to cause it speedily to publish the gospel through the world, is more willingness, more disposition, more incli-

nation to do what is confessedly its duty? In view of this lamentable indisposition and backwardness, we do indeed rejoice in the promised great outpouring of the Holy Spirit upon the Christian church;—but then, ye people of God, ye surely can have no right to wait till ye are thus visited. If really converted men and women, how can ye have the face to demand more grace, before performing the very work for which ye were called into the kingdom!

I must also make one other remark, before proceeding to illustrate the effects of this visitation upon the world at large. In speaking of this great outpouring of the Spirit, I would by no means deny that it will be attended, for a time, by such divisions and heresies in the church, and by such fearful convulsions in and among the nations,—owing to the vastly excited and as yet unsubdued state of men's minds,—as almost to realize the prophet's figurative description of wonders in the heavens and in the earth, blood, and fire, and pillars of smoke, the sun turned into darkness, and the moon into blood. Such a thing is not improbable. It may even be an indirect consequence of the first onset of the mighty Agent for the overthrow of iniquity. And what observing, thoughtful mind does not now perceive indications of a future war of opinion, in which religion shall be a predominant element, a war of religions as it were, more extended and more terrible than any thing of the kind yet seen, and which may at length fearfully threaten even the very existence of the true church? And it may be, and the Scriptures give countenance to the idea, that just in this emergency, God, the Holy Spirit, will come forth in the transcendent power and majesty of his grace, as he came forth, at the formation of the earth, with his creative power, upon the dark, tumultuous waters of the great deep.

And then, will the world feel a renovating spiritual influence throughout the vast extent of its population. Far more than we have seen on any of the more favored spots that have been mentioned, will then be witnessed wherever the gospel is proclaimed. The progress of the heralds of the cross will be one of light, and everywhere the rays of truth will be winged with power. At the sound of the gospel trumpet, every Jericho shall come down; and at the call of the minister of Christ, the sun shall stay his progress in the heavens. And then, as we believe, will Satan be bound that he deceive the nations no more, and satanic power and influence be withdrawn from the earth. What a change will there be in the policy of the nations, when he, who, with iron grasp, has swayed his wicked sceptre over them for ages, is hurled from his impious and bloody throne! What a change in the civil and social relations and condition of mankind! What rapid, what wonderful changes will there be daily, all over the world! Men will yield themselves to the divine influence in masses. Nations will be born in a day. Idols and idol worship, and superstition in its thousand forms, will come to an end. How glorious the prospect! See the multitude assembled before yonder idol on the plain of Juggernaut, and in the midst, that

Christian preacher. The tumult of the people around him is like the sound of many waters. But soon it is hushed. Every ear attends, every heart is touched, every eye melts, and thousands bow to the reign of Jesus. Lo, the day of mercy for the world has come. The Almighty Spirit is going forth conquering and to conquer. Brumha, and Vishnu, and Boodh, and the False Prophet, and the Man of Sin, and every other spiritual abomination in high places, flies before him, like the shades of night before the rising sun, and the messengers of the gospel have free course throughout the earth;—till at length every island and every continent is subdued. Then the rapt visions and prophetic paintings of the latter day are realized, and Jesus reigns over a redeemed, sanctified, and happy world.

In conclusion I would ask, what hinders this work from advancing among heathen nations far more rapidly than it does at present? What is the insuperable obstacle? Alas! what can it be except the worldliness and apathy of the Christian church? The real difficulty exists no where else. To the church is given the work of preparing the way for the Spirit to bless the heathen world with its influences, and the church has not done it. The gospel has not been everywhere preached, and comparatively few minds among the heathen have yet been trained by culture to take the oversight of converts, should they be greatly multiplied in every land. Should the harvest wave over the field of the world, it would perish, yes, it would perish, for want of reapers. Why has the church so long neglected this work? Why does she neglect it now? The cry of spiritual death, that is heard over the earth, bears witness to an amazing disregard of obligation on the part of members of the church, and to a corresponding accumulation of guilt.

And who of us can plead guiltless? Are we interested as we ought to be in the progress of Christ's kingdom? Have we prayed as we should have done? Are we doing all we can to awaken songs of praise to the Savior in every nation and tribe of mankind? The indifference of Christians to this great work is amazing. Who would believe that a child of God, an heir of glory, redeemed by the blood of Christ, and commanded to publish abroad the tidings of his love, could think and care so little whether these tidings were thus proclaimed? And if it be so with us, how can we believe that we have the spirit of Christ? And how look forward with hope to the time, when we shall stand before him in yonder heaven, and see him face to face? Verily the church has neglected this work too long, and so have we its members. Let us arise every one, in the strength of the Lord God. He calls us from on high, and commands that so far as in us lies we prepare his way to every family, and to every human heart. No more let us take counsel of our love of the world, no more of selfishness, no more of unbelief. In the fear and love of God let us do our duty in this matter, that our own souls, in holy fellowship with the Spirit, may rejoice with self-satisfying and with everlasting joy.